

Vol. VII

APRIL 10, 1911

No. 4

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THE KOREA MISSION FIELD



MR. HARRY CHANG
A FRIEND

SEOUL

KOREA

THE KOREA MISSION FIELD

VOL. VII

APRIL 10, 1911

No. 4

PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.
EDITED by LILLIAS H. UNDERWOOD.

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NOTES AND PERSONALS.

The sad news has come, of the sudden death of Miss Laura May Pitts of Charlotte, N.C., who came out from America only this fall to join the station at Chunju. On Feb. 22nd, during the night, apparently without a pang, certainly without any sign, she passed from this life to the better, and we could not call the news sad, but for the sorrow of those who loved her here, and the great need and loss of the station, who were hoping and depending upon her for so much needed help. The sincerest sympathy is felt and expressed by all for the bereaved relatives and co-workers.

The Rev. Dr. Bradt, Field Secretary of the Presbyt. Bd. of For. Missions, and quite a party are expecting to reach Korea we are told, in a few months. They are making a tour of the world visiting missions.

The Rev. and Mrs. E. A. Reinich of Antong were made the richer on the 8th of February by the advent of a daughter, Elizabeth ("lovely") and weighing 7 pounds.

The elder Mr. Brockman of China arrived in Seoul Feb. 8th for brief visit of two or three days, bringing with him Mr. G. A. Gregg of the Y.M.C.A., who has been in America for a few months recruiting his health. Mr. Gregg was most heartily welcomed back by missionaries and Koreans, and a dinner was given for Mr. Brockman and Mr. Gregg by the Korean young men of the Y.M.C.A. to which leading foreign and native workers were invited.

The Rev. Mr. Carl Rufus and family of the M.E. Mission left for America in February. Mr. Rufus' health is much broken under the strain of heavy work in the north.

Misses Perry and Pash left in Feb. for a few months' absence in England. Rev. and Mrs. DeCamp have taken up their work in their absence and will occupy their house.

The engagement of Miss Plummer and Mr. Philips, both of Pyeng Yang, was announced the last week of February.

We are glad to learn of the speedy enlargement of the Y.M.C.A. quarters by their new Gymnasium, which will have on its ground floor a junior boys' department, and will also have technical school shops.

Mr. Hussy, a first class architect of Chicago, has been in Seoul to consult with and assist the committee in drawing their plans for the new building. He is a member of the 2nd Presbyterian Church of Chicago, Dr. Shaw's, and is freely giving his services to assist the cause of Christ.

The Rev. Dr. and Mrs. Marquis of Rock Island, Ill., with their daughter and niece, have been visiting Korea during part of February and March studying missions. Dr. Marquis' church, the Broadway Presbyterian, have long had a share in Pyeng Yang missions, and have a right to see for themselves thru their pastor what glorious results they have to be thankful for. We hope Dr. Marquis and family will have visited nearly all the stations before their return.

The Executive Committee of the General Council of Missions wish to make the following announcement which we much regret did not reach us in time for the March number.

It is a pleasure to announce that Mr. Frank L. Brown, who some years ago visited Korea with Rev. Dr. H. M. Hamill, is again to be in Korea for about a week, probably sometime between April 10th and 30th next. Mr. Brown comes as the official representative of the World's Sunday School Association and desires to meet as many as possible of the missionaries and Korean leaders to discuss the Sunday School problem of Korea and what the World's S.S. Association can do toward helping us solve that problem. The World's S.S. Association, as all know, is inspiringly missionary in its purposes and stands ready and eager to open up to all Mission lands the results of its years of experience in the Sunday Schools of the home lands. In that attitude there is great promise of good for the children of Korea for which we should all thank God and of which we should take fullest advantage.

Mr. Brown will be able to spend about two days each at Seoul or Kongju where the Methodist Conference will be in session and at Pyeng Yang where the Presbyterian Theological Seminary will be in session and perhaps also at Songdo. The exact dates cannot be announced as yet but as soon as they are known announcement will be made. It is hoped that there may be a large attendance upon these meetings where beside the advantage of Mr. Brown's counsel there will be an instructive exhibit of Sunday School material which alone would do much toward showing us what may and can be done toward strengthening our schools. Will you not remember these meetings and arrange to attend them?

Rev. Mr. Loomis of Japan has sent some useful recipes for health foods and other good and inexpensive articles of diet which can be made from ingredients easily procured here or in Japan. While we cannot give space to these things in the FIELD, we shall be glad to send copies to any who will write to us for them enclosing postage.

News has come through the Rev. Mr. Vesey that Dr. Wilbur W. White hopes to visit Korea again in the fall of this year. We know our readers will be glad to hear of this.

The graduating exercises of the second class of the Nurses' Training School of Severance Hospital were held at 8 p.m. on Friday, Feb. 3rd, at the South Gate Church. Three nurses received diplomas, Kim Sin Seung, Pak Eung Sin and Cho Il Syok. Addresses and music and especially the sight of the bright happy faces of the little company of nurses made the occasion one to be remembered.

The Canadian Presbyterians have been strengthened by the addition to their force of the Rev. and Mrs. A. H. Barker as well as the two who were mentioned last month. We rejoice with them, for the needs of their great and ripe field are overwhelming.

A delightful letter has come from some young Korean Christian students in America. There are sixty of these young men in the State of Nebraska, studying in Lincoln, Hastings, Omaha and Kearney. Thanks to Mr. P. L. Johnson the boys are allowed to use the Presbyterian college buildings in Hastings during the summer, and raise some garden products on the ground.

There are 8 Koreans as regular students in Hastings College, and one in the University of Nebraska. These sixty young fellows, supporting themselves, have raised 200 dollars which they have sent to Korea to one of the native pastors to help on the work of the gospel in this land. The writer of the letter said that all who were sitting near him as he wrote sent their warm regards to us in their home land.

Again we would call the attention of our kind contributors to the fact that they will confer a great obligation upon the editor if they will be so good as to write their letters for the FIELD in ink and on only one side of a sheet. In this way long hours of copying will be spared for other important mission work. *We had rather do the copying than not have the papers,* and we realize that at times, on country trips, there may not be much paper, or anything but a pencil at hand, and of course we can rarely hope, and do not ask for such luxury as a type-written article, but we only ask our dear fellow-workers to help us in so far as they well can, with papers which can be sent directly to the press without further labor.

ENGLISH CHURCH MISSION TO KOREA.

At a meeting of the Standing Committee of the Diocese, held on Dec. 11th, 1910, it was decided to appeal for funds for erecting a central church in Seoul, as a permanent memorial to Bishop Turner. Bishop Montgomery, Secretary of the S.P.G., who was present at the meeting, approved of the proposal and thought it would commend itself to all friends of our late Bishop. The last Diocesan Conference recommended that a fund be started at once for building such a church, and in his last letter to "Morning Calm" the Bishop wrote: "There is no doubt that we want a better church in Seoul than we have at present." The cost is estimated at £5,000 (50,000 yen), and the Committee appeal to all friends of the mission to help them to raise this amount.

Mrs. Bonar and Mrs. Scranton have kindly consented to act as Hon. Secretaries of the Fund.

(Signed) J. S. BADCOCK, Chairman of the Standing Committee
of the Diocese.

W. B. SCRANTON, Secretary of the Standing Committee
of the Diocese.

Local subscriptions should be sent to Mrs. Scranton, Seoul. In England subscriptions may be sent to the Rev. S. J. Childs Clarke, 5 Amen Court, St. Paul's Cathedral, London, E.C.

The above notice came to this office too late for our March issue. We know that all our readers will be interested in it, and we congratulate our English friends on the prospect of having a larger and more commodious place of worship. We are all in heartiest sympathy with the good and thorough work they are doing in Korea, and are only very sorry that they as well as the Salvation Army, have not seen their way clear to join our United Council of missions, so that we might present an united front to the forces of evil in Korea. The mission field seems no place to perpetuate sectarian differences. It seems anomalous, and opposite to the spirit of the gospel, that any body of them should stand, as it were, outside of, and apart from the rest, for we have one God and Father of All, one Lord, one Faith, one Baptism, one Holy Communion, one Hope, and surely one Aim.

Happy the day when these dear friends join the united body of Christian workers, and stand aside in the cold no more, and though we are not as good as we should be, they will improve us, and perhaps we may even help them. We shall each be the stronger, warmer and more blessed for the others' assistance.

NOTES FROM THE STATIONS.

SYEN CHUN.

Rev. Mr. Ross wrote as follows on Feb. 13 :—Our annual class for Bible training, Feb. 1-9, had an enrollment of 1,753. At the celebration of the Lord's Supper on Sabbath, Feb. 5th, 1,135 men communed. At the close of the address on the Edinburgh Conference by Rev. S. A. Moffett, D.D., 6,500 (six thousand five hundred) days of preaching were pledged by 700 men. The class this year was more of a success from the viewpoint of Bible study and inspiration as all gatherings for business were arranged for either before or after the week of study of the Word. Thus during the Bible week there was freedom for uninterrupted study.

Our committee of Presbytery has recommended 16 new students for the ministry and permitted a licentiate, a member of last year's graduating class, to accept a call to labor in the bounds of Ham Kyung with the Canadian Presbyterian Mission. One of the men ordained at the last meeting of Presbytery gave an interesting account, Feb. 12th, of his work across the Yalu among the Koreans in Manchuria. The two churches in the town of Syen Chun support him.

Following the Bible Training School, 50 men continued their studies in the Bible School in Syen Chun which was opened Feb. 13th. This will continue in session ten days more, but it is planned to hold for a month annually hereafter.

PYENG YANG.

Just too late for our March issue the following welcome news came from Pyeng Yang from Miss Best.

"Our fall work of the Bible Institute opened very soon after Annual Meeting with the two weeks' Normal Class for Bible teachers. This year the class was held two weeks later than planned for because of the cholera in the city. As soon as the authorities said it was safe for the Koreans to meet for church and school work, the women came into Pyeng Yang and spent two weeks preparing on the schedule of Bible studies that the Training Class Committee of missionary ladies had arranged for this year's work. Among the women of the country churches, eighty women prepared this course and have been going out in all directions for the last few months to hold classes of a week each in country groups. It is too early yet to know just how many classes have been held as the reports are not all in, but the number of such classes held already is not inconsiderable and more are to be held throughout the month of February, the Korean new year season, which falls the first of February, being an especially good time for classes because the women regard it as their holiday time and *are willing to take their holidays for Bible study.*

This is the fourth year we have had this plan in operation and each year shows us what an important factor in our work it can be made.

Through the members of the normal class we reach practically all of the women of our territory with definite Bible teaching and with instruction in other things that are important for them as Christians to learn.

It delights our hearts to see how acceptable to the country women many of those are whom we send out as teachers, and what really good work they are doing for the women, while they are getting great spiritual benefit for themselves.

Such work strengthens faith, develops constancy and faithfulness and best of all character.

The missionary women are not willing to leave all of this glorious work to their Korean sisters, faithful and willing as the latter are, but count it a privilege to go themselves whenever they can leave other duties. Mrs. Swallen, Mrs. Mowry, Mrs. Holdcraft, Miss Butts and I have been out for classes at various times through the Fall and Winter. It does us good to go out and live among the Koreans for a while and see them in their own environment where they are always at their best and worst, that is, where they are natural, as they are not always in our surroundings. It gives one a more proper idea of their needs and also a greater appreciation of the struggles they have to make and that many of them *are* making to be true and faithful followers of Christ. It *ought* to make us wiser in our attempts to be of use to them.

The Girls' School has had a good term, though interrupted like all our work by the cholera and the regular routine set aside for a while for the evangelistic meetings that were held in November in connection with the Million Movement.

Two classes will graduate from the school this year. One class of about ten girls are finishing the course this term and will graduate in February, and another class will graduate at the end of the Spring term. Work on the new dormitory was begun last fall. The girls will probably be in their new quarters next fall.

CHONG JU.

Rev. Mr. Miller sends the following:—We held a very interesting men's class here in Jan'y attended by 130 men from all our own district. For us this is a growth—as we are in the day of small things yet. Two hundred and sixty days of preaching were contributed.

We are now holding the women's class and have 150 in attendance—about twenty more than last year. The McClung Memorial Class Building is proving very useful during these classes.

Last Sabbath we baptized thirty-two in the city church here, and received one on confession of faith and two by letter. The service was the more interesting because the new native pastor, Mr. Pak of South Gate Church, Pyeng Yang, conducted the baptismal service—his first administrations.

Dr. Purviance commenced work in his new dispensary at the beginning of the year. It is in the Duncan Hospital, which is as yet unfinished, so the Dr.'s wards are scattered over the adjacent village. He hopes to complete the hospital this spring.

With three houses, a hospital and two class buildings, our missionary ridge begins to look like a station. It is visible for miles up and down and across the valley, and preaches like a city set on a hill.

Mrs. Miller is still quite weak, spending much time on her bed.

CHAI RYUNG.

Mr. Kerr writes:—The local Chai Ryung men's class had an average daily attendance of 300, the number being more than was expected and the interest shown more intense than has been manifested in local circles for some time. At the evening meetings a number of confessions were made; but more impressive than that was the eagerness shown to testify for advance in Christian experience. A small but faithful band did personal work in the afternoon, reporting that in spite of the amount of work done during the past months and in spite of opposition shown at the time of the special services in the fall, most of the people approached were quite ready to listen to what was said. The Sunday attendance at the end of the class packed the women's side to the doors (for the women if anything were more faithful than the men), while the men's side was as full as comfort would allow.

An ordination to the eldership in the Syu Heung Church left a vacancy in the post of leader, and on looking for a man for the place I asked one of the younger men, who has been active from the start, how much he could sacrifice for the church. He replied that his business

would not allow him to give his time to the church as the retiring leader had done. I pressed the question, to find out what he really could give, and the reply came, after a pause, that he could "give twelve days a month," and then after another pause, that "there would probably be a good many evenings in addition, which might just as well be at the service of the church." Practically half the time of a business man given as a free-will offering to the church,—that is worth noting.

I think I told you about the former insurgent whom the police had sent out to preach, and show what a repentant man might become. His latest report is that entrance was made into a bad village of about forty inhabitants, that these people were ordered to repent and become Christians, and that the three who refused to obey this order were given just so much time to reconsider, or they would get into difficulties. The end still remains to be heard.*

Syu Heung is a centre for all sorts of societies, Chundokyo, Sichunkyo and all the rest; and they are apparently in quite a flourishing condition. The wife of a former leader of the Chundokyo, now dead, lives here, and her home is a shrine for pilgrims from all over the country. In the country not far from her I heard of the organization of the Sin Iesukyo (New Christian Church), which apparently has as little care for or relation to Jesus as the rest, and is eclectic in character, having taken sections from the Christian Scriptures and hymn-book. All these societies are patterning very closely after the organization and policy of the Church.

A prominent family in the Syu Heung Church contracted an alliance for a son with an unbeliever. The church frowned, and the Christians stayed away, all except one officer who went to see that things were in order as far as possible. He assumed charge of the ceremony, and when it came time for the marriage hymn, instead of the one ordinarily sung, he picked out one the whole application of which was "sin." And the family had to swallow hard, and sing.

AN DONG.

Mrs. Welbon wrote us in February that "the first class ever held in this field for women opened in our An Dong Church this week. A large party of women walking 85 miles (Eng.) came in last night and many are arriving to-day. Miss Samuels and her Bible woman are very enthusiastic." Later the following note came:—"The women's class is perfectly wonderful, but I must not stop now to tell you about it. The best women, high class, in the city are coming and sit all day in class just to hear the new doctrine and every night the evangelistic meetings are a little more crowded. With close packing our little church will hold four hundred but the men must stop coming from now on and only women seated. Pray for us, our workers are so few and we are weak.

From the same station we received the following:—The first men's class met in An Dong in January. Six days were spent in study, with

* It goes without saying the missionaries have nothing to do with this new fashioned proselytizing.

evangelistic meetings every night, and daily street preaching by everybody. At the close of the class \$108 (gold) were given which almost covers the entire support of two men helpers for one year, \$70 (gold) being the yearly salary. Seventy church groups were represented. There were about 250 men from outside churches and about 50 from the city. The men paid all the expenses of the class, each bringing his own rice or rice money with him and paying his own board bills. Several brought in strings of eggs which I gladly bought. When asked to pledge the number of days they could take from their work and give to preaching over 3,175 days were promised. Nearly ten years and Sundays were not counted. An Dong is very grateful for the loan from Seoul station of Rev. A. G. Pieters who taught two classes daily, helped in night services and preached for us two Sabbaths.

SEOUL.

The Y.M.C.A. is speedily going forward with the addition to their present building, which is greatly needed. This is indeed a busy hive. On two evenings in one week, when the writer was there, crowded meetings were being held in three different lecture rooms. One of these was an enthusiastic meeting of 800 women and girls.

Two hundred little boys from 10 to 14 are being regularly taught in Bible classes by boys from the Methodist, Presbyterian and Y.M.C.A. high schools, and a boys' junior department is being planned for as soon as the new building is ready.

The Presbyterian Women's Winter Bible Class was held in February, and 420 women were enrolled. While this is not so large as the classes in the country stations the delightful thing about it is, that it is almost twice as large as the class of last year, and the number of country women coming in was almost doubled. The evangelistic meeting on Sunday numbered 600 women.

The Presbyterians decided this year for special reasons to hold their Bible women's class in two divisions, one at either end of the city. A call being given for voluntary workers, over 30 years of age, more than two years' Christians who could hold at least one country class. The South Gate division, which began Feb. 24th, had a response of over 50, but only 39 were found suitable for enrollment. These women will be sent into the country or to take charge of suburban classes as soon as possible, after the class is over. The Yung Dong division has not yet begun.

The Seoul men's class was also a glad surprise being considerably larger than that of last year, but unfortunately a definite report has not yet been sent to the FIELD. Seoul is also thanking God, that in spite of absences, and changes and serious losses in her force, the statistical report shows her proportionate increase over last year in communicants received, is the largest in the mission excepting An Dong nearly half her whole previous number of communicants.

“BY THEIR WORKS YE SHALL KNOW THEM.”

The likeness on our first page this month is that of Mr. Harry Chang, a Chinese brother in Christ.

He came to Seoul over 22 years ago in the family of Judge Denney, then adviser to the court. After Judge Denney left, Mr. Chang began working for himself as a contractor and builder, and now perhaps stands first in this business in Korea.

He never has talked much about his religion, tho those who knew him well, were acquainted with the fact that he had belonged to a sect of Baptists in China, who did not believe in observing the Sabbath. But, whenever a subscription has gone round for cholera, or famine, or sufferers of any kind, or for the benefit of Christian work, Mr. Chang has usually been the first to subscribe, and his gifts have always been among the very largest tho he is not rich.

We recorded in this paper how last year, he put up one of the Seoul churches for the Koreans who were too poor to advance the funds, on their simple promise to pay so much a month till it was paid for, and this entirely his own idea and suggestion. When the Y.M.C.A. committee were almost discouraged about raising their 10,000 *yen*, Mr. Chang cheered their hearts by a gift of 1,000 *yen*, a tenth of the whole amount. We suppose this is hardly the place to speak of his numerous friendly and brotherly kindnesses to missionaries, but he has a warm place in the hearts of native Christians and missionaries, and his name is connected with most of our churches, homes and schools of the better sort. We can depend on him not only for fair dealing, and faithful work, but brotherly sympathy, and we heartily pray God will bless Harry Chang and count us worthy to call him brother in that better country as we are proud to do here.

A WOMAN'S EXCHANGE.

Why not? Are not ideas better than hand-painted china and ginger cookies? And are we not all of us short enough of ideas to be glad of a chance to borrow a bit? Here is the plan as it was suggested to me. If the editor agrees, will you not write and tell the next number of the FIELD what you think of it? First a headquarters in Seoul and somebody who believes in the plan enough to take time for the necessary correspondence. Let *x* represent the unknown “somebody.” Then you and I and every woman who makes out a Korean outline, a topical study, or any sort of a study plan for teaching the Bible, or for teaching a Personal Workers’ Class, or for teaching reading or any other side study in connection with Bible classes, shall send at least ten copies of that outline to *x* to be kept permanently on file. Then once or twice a year *x* tells us in the FIELD just what she has on hand, and we cut out that page of the FIELD and do not lose it. Then whenever we teach a new

course we can write and *borrow* all previous material on that subject, get their help both in adapting our own subject matter to Koreans, and in the use of the Korean language, and then improve on it of course! Thus we would all save each other lots of needless drudgery, and also work much faster toward the evolution of the study course best adapted and expressed for the Koreans. Also all side matter, such as printed Biblical maps of varying sizes, printed slips to announce country and city classes like Miss Best's, lists of questions to stimulate home Bible study, like Mrs. Whiting's, etc., might make all our work easier and more effective if *x* would make them accessible to us. Any ideas or charts or cards for teaching reading would be especially acceptable to the writer just now. Whether our educational women would want outlines of secular study included in our exchange or not, I do not know. Might we hear from them about this?

Just one more hint. If *every* one sending for an outline would include return postage, *x* would be at no expense, and we might eliminate all financial problems. Of course the success of the plan would depend on *each* of us having enough confidence in our work to believe *our* outline could help some one else, and promptly sending it to *x*. Could they not *all* be *unsigned*, and so avoid our consuming too lofty a mind?

In all seriousness, what do you think of it? Could we do our work for Jesus Christ better this way, or would it be a needless burden on some already overworked woman? I am sure I want your outlines. Do you want mine?

A. R. M.

We think Miss Mill's suggestion a most excellent one, it has been our ideal for the FIELD to make it the medium for the exchange of methods, ideas and plans for the whole mission, and not a mere "woman's exchange" or "men's exchange" either, but like the gospel which knows neither male nor female, barbarian, Scythian, bond nor free, all one for Christ. By all means let us join hands, and help each other all we can to win Korea for Christ.—ED.

THE GREAT PRESENT NEED OF KOREA.

God has blessed Korea "exceedingly abundantly above" what the first missionaries asked or thought.

Korea has been brought before the Christian public during the last few years in a very remarkable way. The pulpits of America and Great Britain are constantly declaring the Grace of God which has come to this land. It is only right and expedient that the "Almighty Arm" revealed here so wonderfully should be spoken of throughout the whole earth. The Lord's Name be praised for "He hath done wondrous things for us whereof we are glad."

But Korea is changing, fast changing. Those who came but three years ago tell of the significant developments, alterations, and renovations that are continually going on. Korea is no longer asleep. A friend once took a snapshot of a coolie lying back asleep on his jiggy in the road and

named the picture "Korea asleep," a typical subject of the conditions as they were. But to-day Korea is awake, awaking!!

You all know what the Christian institutions are doing here, you have heard of the Bible classes up to 1,200 strong, of women's study centers where mothers young and old meet, bringing their rice and sometimes their babies from ten to a ninety miles to greet the lady missionaries and sit at their feet to learn more of Jesus. Thrilling stories of sacrifice have been written and rewritten until we missionaries and home brethren feel that we have yet much to learn of Love and Consecration. Let us therefore to-day face the present and ask, "What is the great present need of Korea?"

If statistics are worth anything we are told that here in Korea there are 20,000 persons connected with the churches. Granted that half of these are workers and determined to bring one soul at least to a saving knowledge of the Truth each year, and that these in turn do the same, we can hope that in about ten years the whole of Korea will be evangelised.

But is that all that is needed in Korea? Is there not yet one more serious problem yet to face, and that, the Pastoring, Feeding and Sustaining this great and increasing Church. The missionary force alone cannot do it; the few native pastors cannot cope with the multiplying demands made on their time and strength, then what can be done to meet this great need?

Generally speaking the Korean Christian is a Bible loving soul. Often he has no other Book in the world but the Bible; 'twas the first book he ever had or ever read. Through the simple Eunmun may be, and by the sweet stories it contained he first learned to read, and it has become to him his "meat and drink." He never thinks of going to church without it, and reads it probably much more than does the average Christian at home. As for his wanting to understand and learn more of its deep meaning and teaching, there is no end. Now the great problem comes, how are these hungry and thirsty souls to be satisfied? Under present conditions can the Pastors do it? Why, certainly no. Their time and strength are more than taken up now in the general claims of superintending their work, and many a country flock rarely sees the missionary more than once a year. This kind of thing is neither fair on the missionary or very helpful to the little churches that so constantly need the presence, help and cheer of the Foreign Pastor.

What then can be done to relieve the situation?

What Korea needs most of all to-day is a central school of Bible study. Oh for a "Moody" or a "White" in Chosun. With their magnificent organising ability, their deep knowledge of the Word, their especial fitness for the teaching of the Counsels of God and with their love for the dying souls of men that make them the slaves of Jesus Christ and the servants of the Church.

Haven't we men in Korea who could do this work? Of course we have, but who is to fill their place in the ranks if they are promoted. What we look for are men holding prominent or obscure positions in the

Home Church—men who are especially fitted for Bible teaching—who love the Book from cover to cover, men who have but one aim in life—the Glory of the Kingdom and the Praise of the Name above every name. Men like, Dr. Pierson, Rev. Campbell Morgan, Rev. Stuart Holden, Dr. Gray of Boston, Dr. Schofield and others whose hearts are aglow with the glory of the Message and to whom the Almighty has given a special insight into His Word.

Are there not such men in America and Britain and her Colonies? Is there not money enough in one or two of the homes of Christian men or women that could supply all that Korea would need in the establishment of a Bible school and its support?

Give to Korea a full and free Gospel plus a deep knowledge of the Word and then you would see her begin such a holy war on China her old arch enemy that by the Grace and Mercy of God would subdue that mighty kingdom and cause her to bring tribute to the King of kings. But of that we hesitate to say all we think and feel.

A school of two hundred men and women filled with the Holy Spirit and with a passion for souls studying for two years—eight months' study, and four months' evangelistic work in the country,—would stir Seoul to its depths or any other center where the School might be located—would give the churches such an impetus as never before and would further prepare for the scattered churches and country groups such an equipment that in a very short time the Kingdom of our Lord would come in Korea.

The missionaries are agreed on the great fundamentals, are uniting in every way to extend the Cause of Christ, are bound together in one great General Council and are cognisant of the one stupendous need—a central Bible school controlled by the whole missionary body. But the two great difficulties are the means by which the money is to be raised and the gifted men and women in the home lands to be made to feel the need and to hear the call.

Will you pray and work to this end, reader, please?

Remember for every convert in Korea there are at least 65 unsaved—it may be a hundred. These heathen are under the cloud of superstition in the miry clay and horrible pit of sin and ignorance. Korea to-day can truthfully be added to the many "Evidences of Christianity," but now that she is coming into line—"Waking"—becoming Christianised, do not let us hold back from her what is so essential to the growth of our Church life and influence at home—namely, a splendidly equipped school for the sole purpose of the study of the Word of God.

Give to Korea her sons and daughters who know the Word and then "Every valley shall be exalted, and every mountain and hill shall be made low, the crooked shall be made straight and the rough places plain. And the Glory of the Lord shall be revealed, and all flesh shall see it together."

F. G. V.

STATISTICS FOR 1910.

* The Statistical report of the Korean Mission of the N. Presbyterian Church, from June 1, 1909, to Nov. 30, 1910, has just come to hand. The communicants now total 32,509, catechumens 26,981, making 59,490 who may be counted as sincere Christians, against 25,053 church members, and 23,892 catechumens, that is, 48,945 Christian professed believers of 1909. There are 110,362 adherents for 1910 against 96,668 in 1909.

New communicants added during the year are 9,592 against 6,532, of '09 a gain of 3,000 over that year. The increase in catechumens has been about in the same proportion, 26,981 for last year, against 23,892 for '09. The total additions of baptized and catechumens for the last year being 12,691 souls added to this church in eighteen months. The adherents added during this time are 13,694. The increase in the newer stations has been very great. Andong especially with 121 communicants in '09 has added 106, and counts 340 catechumens and 3,275 adherents, tho it has only been opened as a station a few months and the whole work there is barely 2 years old. Pyeng Yang heads the list of communicants with 11,730, of whom 3,031 were baptized during the year. There are 2,000 more pupils attending primary schools than last year, the total number for 1910 being 90,543. Native contributions for church and congregational expenses have been 72,210.16 *yen* (\$36,105.8) against 45,704.42 *yen* the previous year, and for Home and Foreign Missions 5,112.29 *yen* against 4,515.40 the previous year. The statistician did not have the figures for other contributions excepting 36,902.10 *yen* for church buildings, so that the only total we can reach 114,224.55 *yen* (\$57,112.27) is incomplete.

While these figures do not seem to show that the million movement was a success, they do not tell the real story of what God wrought thro His Word and Spirit last year. There are tens of thousands of people who are not yet counted even as attendants on services or adherents, who have received the Word, and who will believe as the result of last year's effort and blessing. Whole villages are utterly changing their attitude and turning to Christ, and everywhere there is a stirring among the dry bones.

For those God has allowed us to gather into the fold 12,691 souls how can we praise and bless His Holy Name, and thank Him that He has shown how He loves and blesses the labors and prayers of His Korean people.

* Statistics of 5 other Korean missions of the Council, and 5 outside the council are yet to be heard from, but this is for the largest.

GRANDMOTHER SHIN LEARNS TO READ.

"I could not read God's Word and I cannot tell you how *tap-tap-how* (oppressed) my heart was. I bought a Testament, took it to one of the Christian women and said: 'Teach me how to read this.' She said: 'Grandmother, you are seventy now and too old to learn to read, all you can hope to do is to go to heaven just by believing.'

Still I would open the Book, put on my glasses, pray to God, and strain my eyes trying to read it, and my mind grew more and more **tap-tap-how*. I went from one to another and they only discouraged me: I was too old. Finally I asked a little child to teach me the alphabet and kept studying word by word, till now I can read the Father's Letter and now my heart is so *she-won-how* (refreshed)."

Grandmother Shin is one of the oldest members of the Chongju Sabbath School. She felt called of God to start a church in her native village ten miles away, and for several years has made frequent visits on foot. Often she walked ten miles out on Saturday, holding her aching back with one hand and swinging her long staff with the other. All day Sabbath she went from house to house or held meetings for the women, on Monday trudged ten miles back with heavy feet but light heart.

Now there are sixteen catechumens in that village preparing for baptism, and they are going to build a little church this spring. The sun was setting when Grandmother Shin was called into the vineyard but her basket is nearly full already, and her wages waiting.

There are others whose hearts are *tap-tap-how* because they cannot read God's Word and that is why we need Bible women so much.

T. S. MILLER.

A JANUARY OUTING.

MRS. G. H. WINN.

On the second day of the New Year we went to Mil Yang, where Mr. Winn attended meetings of the helpers and of the Leper Committee, and the next morning we started on an itinerating trip of about three weeks in our most northern circuit. No missionary had visited those nineteen groups for nearly twelve months so there was much work for the Moksa. It had been decided that it was impracticable to hold a woman's class in that district this year, most of the groups had never been visited by a woman missionary, and I had a "going mind" so the Moksa decided that I might go, too. Oh what a welcome awaited me. It was well worth the endurance of cold and hard climbing.

The first church visited was about sixty *li* from Mil Yang. On our way into the village we saw red earth sprinkled about the gateways of many houses so that the evil spirits would pass them by—a strange custom.

* Anxious. † Worked at present by Fusan missionaries.

The way to the next church lay over two mountain passes, rather a hard pull in the teeth of a January wind with occasional snowflakes falling, but such smiling faces and such warm hearts awaited us that we couldn't feel tired. The love the Korean Christian gives is so sincere. We in Korea can scarcely realize what courage and faith it must take to keep working away in a land of unresponsive hearts.

One of the women said, "See, she's smiling at us," and another replied, "She does that and she came over those mountains because she loves us." How I longed for just the right words to draw for the first speaker, a heathen woman, a picture so plain that she could not fail to see His love, for if once it is seen it conquers.

The next group worshipped in a church but ten *li* away. Before the evening service the women were talking to some heathen friends who had come for a "sight-see." The heathen women are nearly always ready to turn the trend of the conversation, so one asked, "Why is it we have so many more wrinkles than the foreign women?" This was the reply, "It's because they live a Jesus-believing life that they have smooth faces." How ashamed of worry lines the Korean women with their hard lives and simple trust make one feel.

No charcoal was to be found for our fire so a kind sister, telling us how the man who rode the big horse (Mr. Kagin) ate much Korean food because he loved them, brought us a table that groaned with all the delicacies of the season. We did our best which I fear did not equal his best!

The next day we continued our way to two churches. Almost the entire morning was spent in conversation with six unbelieving house-mothers. I read them the story of Lazarus and they listened and asked questions like children. One Christian sister kept putting what I had said into other words and it was part of her interpretation to put an "I'm thankful," or "I'm happy" into every sentence quoted. (Good she didn't know just how unhappy I was feeling because of the various biting things that were sampling me.) Evidently it was part of the ideal she had builded of the woman missionary that she was thankful and happy all the time. The Korean Christians are continually saying "to the Father the grace of joy."

At the church where we spent Sunday one of the women came to see us, holding in front of her with both hands a Waterbury watch. She seemed to "eat a good mind" and was simply actuated by that intense joy in possession which a child has.

In the evening the helper preached—on the temptations to which we are liable. He told how even our feet might lead us into temptation—said when he first started on the trip with the Moksa and his wife, he had fallen into the temptation of worry because he had hurt his foot. At first he was afraid he couldn't make the trip and then out of that came the larger worry lest his foot get so bad that he couldn't keep on doing his work as helper, but the Lord had caused the medicine to make the foot well and then how ashamed he was of having fallen into such temptation.

Our walk of thirty *li* next morning lay past a mountain called Koo-Yong-San (mountain of the Nine Dragons). The helper said that before he became a Christian he used to climb it to obtain blessing.

Some women who had been at the Taiku Spring class greeted me with the words "Don't you know us?" As there were 600 women in that class and I had visited twenty-five groups since then I had to say, "No."

We were ready for our itinerating cots that night as farewells at one church (orientally affectionate) a walk of thirty *li*, greetings at the next church (likewise emotional), a wedding and an evening service with baptisms had made a full-day.

At An-chun we found a pretty, clean church seating about 250. When the leader came in he presented us with an octopus. We try so hard to make the people understand that we have not come to receive gifts but do appreciate the love which prompts them. The Korean always wants, however, to give visible expression to his affection.

In Pook-Do-Kol, our next stopping place, I saw two child-brides, one between nine and ten, and the other but a little over twelve years of age. Usually when the women examine my things during service I tell them to stop and look at the speaker and listen but I let these wee brides have "sight-sees" to their hearts' content. Of course they were married before believing as believers do not marry so young.

After a beautiful walk over the mountains we arrived in a most interesting village where the chief industry was the baking of pottery.

They had a coffin all prepared back of the church for the next believer who died there.

Before we left we went to watch the potter at his wheel. Fascinating it was to see him swiftly fashioning the useless lump of unsightly clay into both service and beauty.

Starting from that village we came over the most beautiful road I have yet seen in Korea. On the left was a wild, rocky stream which must have tumbled and tossed about vigorously in summer, but which was now in frozen beauty. Some of the falls were quite high and underneath the ice could be heard the roar of the water. On the rocks, high up, in places of difficulty, might be seen men's names carved in the Chinese character, for it was thought that thus merit might be obtained. On a flat rock in the middle of the stream were carved the ten commandments of Buddha in Chinese and Korean. Presently we came from the sunshine into the dark of a pine woods, for once a real woods. Before us trudged two Buddhist nuns, clad according to their custom, in man's attire. For a number of *li* on every flat rock and high up on ledges in the cliffs were piles of little stones, piles of blessing. On the hillside to the right there was one frozen waterfall after another, marvellously beautiful in the fretwork of winter. Nama-Ama-ta-Pool, Nama-Ama-ta-Pool, Nama-Ama-ta-Pool (Oh great Buddha have mercy on us) was to be seen carved in several places. There in that quiet woods with the only sounds the calls of the blue-jays and wood-peckers, of water-birds, and of a dear little

yellow bird of which I do not know the name, the winter world was very beautiful.

In the next village, Mal-chun, the rice crop had failed. Instead of bowls of rice the helper and coolies had only bowls of a sort of chook (gruel). There was such a pitiful old woman there whose husband, sons and daughters were dead and who said she was living with her grandchildren and wanted to know if we had any work she could do—as she hated to eat their food when the rice was so scarce! The Koreans called her a Porampoki (one who can see half the month) as she was blind in one eye. It was such a cold place and the people unusually poorly clad (even for Korea), and half fed, were a sad sight.

One sees so many sad things that it is well funny things happen to break this strain.

In one church after evening service the leader who had just “been to town,” passed a treat to his audience, two pills apiece for man, woman and child, without regard to their states of health.

At another place after the baptisms a man who was thirsty suddenly, before Mr. Winn knew what he was about, reached forward and got the bowl and drank the remainder of the water with which he had been baptized!

How palatial our home seems after three weeks in the country and how my mind is filled with pictures of our South Kyeng Sang Do women, and their needs. Sometimes when I'm with them it seems as if life were indeed “inadequate to joy.”

“BLESSED ARE THE PEACE-MAKERS:

For they shall be called the children of God.”

A most interesting account of the recent meeting in Japan, of the society to promote universal peace, came into our hands, with a request for editorial comment.

A number of eloquent addresses were made and enthusiastic far reaching resolutions passed, looking toward energetic and united effort of Christians of all nations and races to establish universal peace, by creating public sentiment, by influencing political leaders, by the press, the pulpit and private personal effort.

The FIELD is a missionary magazine, having to do mainly with Korean missions, and it is not its province to turn aside from its lofty calling even for so attractive a theme as peace; and yet we think that as missionaries, we after all, may well and aptly have a word to say on this subject, for the Prince of Peace is the great Lord of all mission work and through Him is the only way to any peace worthy of the name.

It seems to the writer wholly futile to talk of trying to establish Peace, while Greed, Injustice, Lust of Power, Falsehood, Trickery, Jealousy, Hatred, Cruelty, and above all Selfishness, still hold undisturbed

sway over the hearts of men, of nations, of governments, and of leaders of nations.

As to the going about it, one of the speakers at this convention referred to President Taft as contradicting his own professed attitude in favor of peace, by advocating the fortification of the Canal, but would it not be rather like putting the cart before the horse to disband our armies and navies and cease to fortify our ports before such a peace begins? Would it not be like carrying a thousand pound note loose in an outside pocket in a London crush, or leaving bank doors and windows wide open all night, in a great metropolis in order to establish universal honesty?

For after all, armies, navies and fortifications will drop away of themselves when true peace comes in. Surely the *essential* thing is the spirit of universal love, of unselfishness, of mercy, of patient, endurance of wrongs, in fact of *Christianity*.

Though all the swords in the world were beaten into plough-shares, and all the spears into pruning-hooks, new ones would not be long in the making without that spirit of the meek and lowly Jesus, who "when He was reviled reviled not again, when He suffered, He threatened not."

The preachers and practicers of the gospel are the ones who are advancing the cause of universal peace in the most effective, thorough, and only practical way. Let Mr. Carnegie and other millionaires who wish to hasten peace, give their dollars to Home and Foreign Missions, and to Bible Societies, Tract Societies and Y.M.C.A.'s.

These are by far the most potent peace agencies. Their pamphlets and books teach men to love their enemies, and pray for those who despitefully use them and persecute them. Their great Exemplar went "like a sheep to the slaughter, and as a lamb before her shearers is dumb, so He opened not His mouth." When our great world powers "have eaten that mind" as the Koreans would say, and imbibed that spirit, then, and not till then, may we look for real peace.

We missionaries constantly pray and work and hope for that glorious reign of Christ when "they shall not hurt nor destroy," *because*, "the knowledge of the Lord shall cover the earth as the waters cover the sea," "for He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire."

God speed every peace-maker, and we believe it is one of the signs of His Coming that so many hearts are turning that way, but oh that men would see, that to this glorious end, as to everything that has to do with Beauty and Grace, Uplift and Light, Freedom and Joy, Jesus is the Way, the only Way, and the church is the greatest peace society, there is no peace, but a false one outside of Christ. "Come unto Him all ye who are seeking peace, and learn of Him, for He is meek and lowly of heart and ye shall find rest unto your souls."

L. H. U.

A MISSIONARY LETTER.

Eul Yul, Korea,

Feb. 11, 1911, 5.30 a.m.

Dear —,

Please make note of the hour, but do not for a minute get the idea that I got up to write to you. My epistolary zeal has its limits. Perhaps you think they are sadly evident, for I am ashamed to think how long it is since I have written you. But I know you will believe me when I say that for more than two months past I have been rushed more than usual, and every sort of letter has had to suffer. I shall not waste time on past history, but try to tell you about the meeting I have just left.

For I have been at what the Koreans think is a "sun-rise prayer-meeting."

This church has had a very meager spiritual life for a couple of years, and we had all hoped that this class would be the means of giving it a new start. While in P.Y. I attended the sun-rise meetings in Pastor Kil's church, (Davis' book, which I am sending you with this, will tell more about them) and was convinced that they did a great deal of good. I am not an ascetic, to advocate bodily discomfort and self-persecution for its own sake as an end, or even as the main item in the soul's discipline. But it is a fact that the prayer that costs the most should, other things being equal, bring us the most uplift, and that some discomfort for the body ought to mean quickening for the soul.

The greatest missionary enterprise was started with prayer and fasting (Acts 13:3). In this country where practically everyone is underfed, and particularly at a class when they are having two meals a day, at the total cost of *six* cents apiece, there is no room for fasting. But as a discipline for the body it is hard to beat getting out of a good warm bed in the dark and groping your way to the church, to kneel there on the floor for an hour, in an atmosphere barely tempered by two little smoking wood stoves.

So after considerable deliberation and prayer, I proposed we should have sun-rise prayer-meetings here. Some were not favourable (notably some of the local people) but the proposition carried, and we began yesterday. As this church has not yet attained to the dignity of a bell, we use a couple of bugles to call the people. I had examinations for baptism after the evening meeting, and got to sleep about 11:30. It seemed I was nicely asleep and no more, when those bugles went off and brought me up all standing. My room is next to the church, and I got the full benefit of a blast meant to wake people half a mile off. It was a couple of minutes after 4:00. I got into my clothes as if I had been going to a fire, and was in the church in five minutes. There was a good sprinkling of people there already, and when the meeting closed I counted 68, including one tiny baby. We could meet for only a half-hour that morning, as no fires had been made, and it would have been a menace to the health of all to stay longer. But we had a fine meeting.

I talked things over with the leading men during the day, and last night we announced the hour as 5:30, bugles to blow at 5:15. If any one came earlier there would be a place for them to wait in the school-house, which has a heated floor like any Korean house, and they could go there, the men in one room and the women in the other and sleep till time for the meeting. But I thought it well to be ready for anything, and so went to bed early, leaving some work undone. It was not a bad idea, for the bugles exploded at 4:15. I found that the man who was entrusted with the duty of having them blown on time was so impressed with the importance of his office that he was awake from 1:00 on. He waited as long as he could, and finally decided that something must be the matter with his watch, as he felt sure it was later than 4:00, so went to the church, made the fires, and called the people. Some had been there before and were waiting in the cold, others in the school, and by the time I got in the congregation was over 150. Fully 200 came in all, and we did have a good meeting. Two or three were praying at once most of the time, and such good prayers. The key-note was self-searching and confession of spiritual coldness, with genuine longing for the presence of the Holy Spirit. I wish I could quote some of the more striking phrases, but they would not amount to much in translation, and besides I was too much occupied myself to take real notice of what others were doing. We were in the presence of the Lord this morning, as I have not been very often (life on the Mission Field has its spiritual ups and downs, and we seem at times too busy to really pray as we ought). The meeting lasted for an hour, till every one that wanted to pray had done so. "Wanted to pray" is not what I mean. Of course every one wanted to, but among the newer believers as well as the children, a number did not feel equal to vocal prayer. So when there was no more prayer aloud, we all went home, but I think none of us to sleep. After I had begun writing, I noticed a light in the church, and went to investigate. Several women and one man, who had come too late for the meeting, (it was still black dark when we went out) had lighted a lamp and were having a little meeting of their own. I joined them for a while, till they went, and as I came out I could hear "'Tis so sweet to trust in Jesus" coming from a house near here where some of the visitors are staying, and since then (it is now 7:45, and I have had a visitor—two of them—and eaten my breakfast and got ready for the day's teaching since I began writing) I have heard singing most of the time, from one place or another, and now and then the voice of some one praying alone in the church.

I have written about this so fully in the hope that I might make clear to you the fact that the Korean Church, with all its short-comings and problems, and I would be the last to deny their presence, is a real power, because its members, at least the best of them, have a vital faith that makes possible prevailing prayer. The movement for a Million Souls has doubtless done great good, for no honest effort can fail of that, yet it has not added to the church at the present time a million new adherents

or attendants, indeed not a tenth of that number. But it is my conviction that the disappointment we all felt in this matter has been God's way to open our eyes and make us realize that as a Church we are not ready for the Million to come in. When we are ready, He will send the Million, and all the rest of the Millions in Korea, and who can tell how many of the uncounted millions in China and all the rest of Eastern Asia. In His Time, that is the secret. Our part is to toil on the field he has given us, to get the Church as a whole and ourselves as those who ought to be its leaders, though too often we are not, so thoroughly transformed into His image, that all who see us shall want to know the cause of our lives being different from theirs.

Classes like the one I am now attending are the best means for getting results in Korea. "Class" is not the word, in fact there is no word for it. If you would move one of the Northfeid meetings to Syracuse and hold it in Park Church, and along with it have a meeting of Presbytery and get in all the ministers and elders from the nearby churches, and add a series of popular meetings in the evening that would pack the church, and if this was the main social and religious event of the year, then you would have a good idea of the way a Korean church looks at a "circuit class" like this one and the one I attended in Tong Chang last week and the one Mrs. Koons and I will go to the last of this month. We have sun-rise prayer-meeting as I have described, prayers at 9:20, study the Bible in divisions according to the age and experience of the persons attending, for the rest of the forenoon and part of the afternoon, then go preaching and calling and *pass the time any way we like till evening*, when there is another general meeting. I am speaking every evening, on the Miracles in John, and seem to be getting at the hearts of the people. This will last a week, and for two months of the Winter is going on all the time. In nearly every one of my churches such a class is held, with the helper taking the leading position, and men from other places helping him as he and the others have helped me here.

SUNDAY MORNING, 6:15.

Just back from prayer-meeting. You will note that the hour is more reasonable. I took charge of the bugles last night, and this morning got up at 5:00, to find a few people in the church. We made good fires and blew the bugles at 5:15, so that at 5:30 the building was well filled, and we had a splendid meeting. At the first there was just a great out-burst of petition, like water rushing over newly broken dike. I suppose 40 or more were praying at once, not loudly, but in a subdued murmur that is really most musical and most worshipful. At times I could hear a phrase or two above the rest, but I did not try to listen, I prayed. I find the presence of a number of people praying this way is stimulating to my own prayer, rather than disturbing, as it used to be.

Then we had some single prayers, a hymn, some more prayer by a number at once, and a few scattering petitions, and came home. This

seems so cold a description I am tempted to tear it up, but perhaps the Lord will make you understand and get some good out of it. I quietly counted the men who went out of one door this morning, and there were at least 100 men and boys (very few of the latter) and 30 women.

The whole class enrolls 115 men and women from out of town, representing 15 churches, being all but two of these on the West side of mountain, besides some from Mr. Sharp's and Oo Moksa (the new Korean Pastor's) territory. With these are enough local people to make in all 200 men and women and 50 boys and girls.

All the time I am writing this I hear them singing in the different houses nearby. We are having a regular fore-taste of Heaven, as one of them told me last week. This is not easy work, but it is what gets down to bed-rock and makes results.

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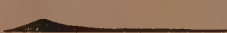
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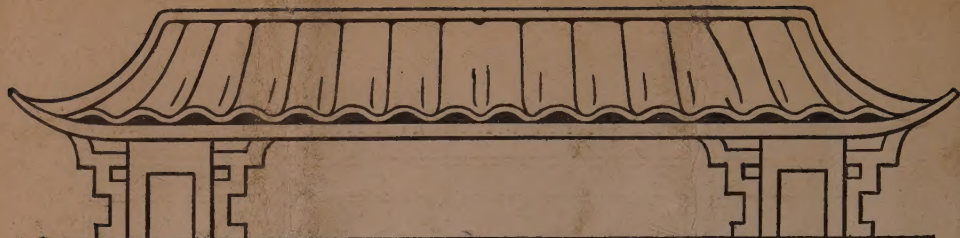
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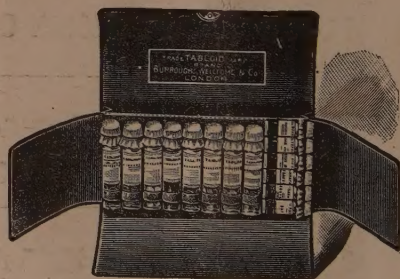
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